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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XII

NUMBER 3

MARCH
1931

PRAYER

By Edith Lillian Young

I believe God answers prayer,
For He promised to;
And I know He always does
As He says He'll do!

I am sure God answers prayer,
Sure as sure can be.
Why, and how, you ask? Because
He has answered me!

I have proved God answers prayer,
Proved it o'er and o'er.
He is absolutely true,
Now and evermore.

WHY THE NAME

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—I John 1:3.

CHRISTIAN ONENESS

That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me.—John 17:21-23.

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—Romans 10:13-15. Go ye therefore, and make disciples of all the nations.—Matt. 28:19.

Come Then with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

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AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

Room 421, 156 Fifth Avenue, New York City

Cable Address: "Russiasoc" New York City

Philadelphia Office: 1515 N. Franklin Street, Philadelphia, Penna.

All gifts will be promptly acknowledged and used as designated. Information and complete report of the activities accomplished, and the happy co-operation and support of all Christian people earnestly solicited. Make Checks, Drafts and Money Orders payable to Col. R. N. Shaughnessy, Treasurer. In Canada to Mr. Wilson Pearson, 18 Victoria Str., Toronto 2.

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OBJECTS

1. To encourage Oneness of all true Believers at home and abroad.
2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give needful relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the Millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

THE
EUROPEAN HARVEST FIELD

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization

1213 North Franklin Street **Philadelphia, Penna.**

VOL. XII, No. 3 ARNO C. GAEBELEIN, D.D., *Editor* HERBERT HOGG, *Managing Editor* **MARCH, 1931**

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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TERMS OF SUBSCRIPTION

One dollar a year in advance. Canada and foreign, $1.25. We request Canadian and Foreign subscribers to remit in U. S. Money Value.

Colonel E. N. Sanctuary, Treasurer, 1213 N. Franklin St., Philadelphia, Penna.

Entered as Second-class matter, May 5, 1928, at the Post Office at Philadelphia, Penna., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Act of February 28, 1925, Authorized August 20, 1930. Published monthly. Subscription price, $1.00 per year. Canada and Foreign, $1.25.

DEVOTIONAL AND EDITORIAL

THE GARDEN OF GRIEF AND GLORY

By Albert Hughes, B.A.

We are glad to present this message. Mr. Hughes is the Home Director of the well-known Faith Mission, Sudan Interior Mission, with its fields of Nigeria and Abyssinia. It therefore comes from the pen of one who has partaken of the missionary vision and throb. This article comes in attractive booklet form and can be obtained from the Evangelical Publishers, 366 Bay Street, Toronto, Canada.

"Then cometh Jesus . . . unto a place called Gethsemane."
—Matthew 26: 36

CERTAIN very ordinary places have been glorified and immortalized by persons who visited them or experiences that took place there. Some spots in the heart of Africa have been made sacred because of the visits of David Livingstone years ago. Gethsemane, before Jesus entered it on that sad day, was an ordinary garden of olive trees situated near the holy city, Jerusalem. Unnoticed, unknown, uncared for, suddenly it springs into prominence and today the garden is visited by thousands because there Jesus Christ spent one lonely night. Unto all generations the garden of Gethsemane will mean what it means to us, *The Garden of Grief and Glory.*

The name Gethsemane is very significant. It means wine-press. At that spot the oil was crushed from the olives to be used for lighting, for heating, and for food. Into that place Jesus Christ came and trod the wine-press of suffering alone. There He began to experience something of the horrors of the redemptive work that was His to put forth on behalf of sinful humanity.

THE GARDEN OF GRIEF

It is utterly impossible for us ever to know the depth of the agony which filled the soul of our Lord in that Gethsemane hour. We may try to talk about it, to measure it, or even to experience it, but we can never understand fully all that through which our Lord passed. It was His own peculiar experience, part of the great redemptive plan, and no one else had or ever could go that way. It must be His own peculiar passion. We must not try to discuss this experience of our Lord with cold words, or in cold type, yet we do ask for some understanding of that experience that we might measure something of the depths to which He descended on behalf of the degenerate. There are five Scriptural statements that seek to tell us something of that agony. "He began to be sorrowful", "He was sore amazed", "He was very heavy", "My soul is exceeding sorrowful even unto death", "His

sweat was as it were great drops of blood falling down to the ground." The cup which was placed in the hands of the Son of God was one of a very bitter portion.

It Was a Bitter Cup to God

What it meant to God to put that cup into His Son's hand we cannot quite comprehend. We know that a mother would far rather bear the pain for her child than to see her offspring bear it; the loved one is always glad to suffer for the loved one. We feel sure it must have been at great cost to God that He allowed the cup to be placed in the hands of His beloved Son. So bitter to God was it that when the Son drank it, He turned His face away. The Son was deserted of the Father. Conscious of the desertion the Son cried out, "My God, My God, why hast Thou forsaken Me?"

It Was a Bitter Cup to the Angels

Undoubtedly, that great host of holy ones who looked on, were amazed and perplexed beyond measure. The very sight of it must have filled them with horror and dismay. The Son, at whose feet they had worshipped throughout eternity, was passing through untold agony. It is not too much to think that they must have felt like protesting and we wonder if some of them indicated their readiness to take His place. We wonder if, like Peter, some of them cried, "Be it far from Thee, Lord."

It Was a Bitter Cup to His Earthly Friends

This experience was beyond the understanding of His loved ones. Why should He, whom they loved so much and Who was so true and sinless, be called upon to bear such agony? His mother would gladly have removed the cup from His hand and drained it herself. No doubt Mary Magdalene's sorrow for Him in that hour was indescribable. So fearful was the scene to the disciples that they fled from it to hide themselves in secret.

Above All, the Cup Was Bitter to the Lord Himself

There were certain elements in that cup that made it bitter and caused Him to cry out, "If it be possible, let this cup pass from me." In that cup our Lord saw *the treacherous kiss of one of His own whom He loved.* He saw also *the cruelties of the soldiers, the mockery of the ecclesiastical and civil trials, the failure of the men who had fellowshipped with Him for three years, the curse of crucifixion,* and *all the sorrows and agonies through which He must pass in the next few hours.* But there was more in the cup than physical suffering. Unless this was so, then His crying against it would be entirely out of keeping with the manner of His whole ministry, and inconsistent with the majestic calmness of His life of thirty-three years. Unless there is more in it than the physical, we say with reverence, He did not bear His trial as well as some of His followers since have done.

Stephen went triumphantly to his death, his face shining like that of an angel. Polycarp, that eighty-six-year-old veteran of the cross, said, while the flames were

about him, "I thank Thee, O God, that Thou hast counted me worthy to receive my portion of the martyrs' cup". The Earl of Strafford, as he laid his head upon the block, triumphantly exclaimed, "I do this as cheerfully as if I were going to my bed." Ignatius cried, "Let the fire and the cross and the wild beasts batter my body to pieces. I am willing for it as long as I am going to be with Christ." So has it been many times; old men, tender maidens, timid boys, frail women, a noble company, have contemplated death without the least disturbance. Surely our Lord will meet it with greater triumph than any other. His dread is not that of mere physical suffering, and death at the end of it. The secret is that He, the Holy One of God, who knew no sin, was now to become sin for the whole world. The Holy Christ was to be brought into closest contact with iniquity. He was to be introduced in a new way to the exceeding horror of human transgression. He was to be made sin for us. It was this burden and this mystery which filled His cup and made the portion bitter as He faced death on behalf of the world. Such an experience lay heavily on His heart, and His pure soul cried out against it. The physical and mental agony were great, but the spiritual agony was beyond all human comprehension. All hell was rising up against Him as an awful and tremendous reality, and for sinful humanity He must face the DEATH which meant separation from the Father.

THE GARDEN OF GLORY

While Gethsemane is full of grief, thank God it is also full of glory. In that garden we behold *the Majesty* of our Lord and also *His Meekness*. We observe the agony of the Master, but in no other place do we see more of His grace. It is impossible to analyze such sorrow, and we are sure that it is impossible to analyze such fragrance.

Primarily There is His Majesty

His Majesty is seen first of all in His Prayer. "He kneeled down again and fell on His face to the ground and prayed." Again and again He did this same thing. There is earnestness, but there is the work of divine victory. He loved to pray. The hours of fellowship with His Father were looked forward to, but there is no place where He prays with such victory as in the garden. The prayer brought sweat to His forehead as if it were blood. The words of His prayer were not those of man's wisdom. They were outpourings of the soul, something that can never be repeated by any of us.

There are some lessons we can learn from His praying. One is, *we have a right to take our sorrows to God.* He who does not pray in the hour of his burden lives only part of his life. This is our right, not our duty; our necessity, not our luxury. Our filial relationship to God gives us the right to go into His holy presence at the time of our grief.

We learn also that *the most powerful praying is done in secret.* Separation from everyone and alone with Him who understands our frame, is the great necessity. Peter and James and John must be left behind. The dearest one cannot enter into this experience with us. The curtain of darkness must shut everyone out and shut

us in with Him. The best praying is never done before men, but alone with God. If there are storms in our souls this day, and the flood gates are breaking and the waters rushing in upon us, and we are afraid that all will soon be wreck and ruin, this is the time for us to go into the garden of olive trees, and ere long the angels will come with the strengthening portion. The best place for the tumult to press upon us is in our chamber on our knees before our God. We are living in times when many people are being compelled to drain the cup of sorrow to its bitter dregs. The whole soul is rebelling against the experience. Courage for this can only come as the glory light of His Divine Presence illumines the heart, and we are enabled to understand in that dark hour that He is with us. "And being in an agony He prayed *more* earnestly," and He has set before us an example that we should follow His steps.

The Majesty of Our Lord's Praying is Noticed in His Humiliation and His Submission

We dare not be arrogant or boastful in our hearts at a time like this. The Lord of glory humbled Himself and fell on His face to pray. The Psalmist could say, "I am a worm, I am no man." How much more must we take the lowest place. Three times the Lord cried, "Not my will, but thine be done." The purpose of prayer is not necessarily to change the Divine Will, but to bring the human in accord with the Divine. "Our wills are ours to make them Thine." When such a spirit is manifested, it is not long before a sufferer can say: "Arise, let us be going." The pathway of obedience is ever upward and grows steeper and more difficult all the way, but it is always the pathway of glory, and the dream of the open heavens and the presence of the angels is always given.

We Also See the Glory of His Meekness

First of all, *it is manifested in His attitude toward those who failed to stand with Him in that awful hour.* The way He dealt with their failure is a demonstration of His glory. There is nothing but love and compassion in His method; no angry word from beginning to end. Even when He did rebuke those who slept, He said unto them, "The spirit indeed is willing", though He recognized that "the flesh was weak." He gave recognition to their intention even though He was fully aware of their weakness.

The Glory of His Meekness is Revealed in His Sympathy

Oh, what sympathy! Often we miss this side of it when we are reading the story of the disciples' failure. The Scripture says: "Then cometh He to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." His sympathetic understanding knew all that they had passed through, and He knew also something of the experiences that were ahead, and He was tremendously anxious for them. We must have no harsh words for the disciples, for there has been far too much weakness and weariness manifested in our own spiritual experience. We, too, have failed, far too often, and we have slept when we ought to have watched and prayed.

The Glory of His Meekness is Revealed in His Great Compassion

In the hour of His grief He was delivered that He might manifest His glory He was saved from the death of the garden, which threatened Him, and He moved on in purpose of God to the Cross, which was the consummation of His life work. By that triumph He became the author of eternal salvation and, because He prevailed, sinful men are made nigh.

These few words we have written about that Garden of Grief and Glory. We have not said the final word by any means. May He, in His grief and glory, in His majesty and meekness, bring us nearer and yet nearer to His triumph and His throne.

Is there no other way, O God,
Except through sorrow, pain and loss,
To stamp Christ's likeness on my soul—
No other way except the cross?

Through eyes grown dim with falling tears,
In vain some other path I seek;
"The Cross is heavy, Lord," I pray,
"So heavy, and I am so weak."

"I cannot drink this bitter cup,"
I plead with passionate protest;
"Lord, let it pass—Thy hand lies hard
Upon me—I am sore distressed."

And then a voice stills all my soul,
As stilled the waves on Galilee:
"Canst thou not bear the furnace heat
If 'mid the flames I walk with thee?

"I bore the cross, I know its weight,
I drank the cup I hold for thee;
Canst thou not follow where I lead?
I'll give thee strength—lean thou on me."

And then, with sudden shame I fall
Low at His blessed, pierced feet:
"Lord, teach me how to follow Thee,
And make me for Thy service meet.

"I am not worthy e'en to lift
Thy hallowed cross—Thy pain to share;
Perfect through suffering, if Thou wilt,
So I at last Thine image bear."

The Revelation of Jesus Christ

(Seventh in Series)

By Pastor J. C. Sisemore

OUR Scripture lesson is the eighth chapter of Revelation. We come now to the beginning of the great tribulation, the last half of Daniel's 70th week. The sixth chapter brought us into the first half of the tribulation period, which our Lord referred to as "the beginning of sorrows." The seventh chapter was parenthetical, extending from the first to the last of the entire period. We saw six of the seven seals opened in the sixth chapter, and now we see the seventh opening into seven trumpets. These seven trumpets remind us of the fall of Jericho, where the people marched around the walls of the city for seven days and on the seventh day they blew their trumpets and the walls of the city fell down flat so that they could go up and take it and utterly route the enemy. Jericho is a type of this present evil world. Jericho fell. God is again getting ready to take His people Israel into their own land, but before He does it He must remove the enemy. When these trumpets blow, the world will fall under the awful judgments which follow.

Silence in Heaven for Half an Hour

In verse one we read that when the seventh seal was opened there was silence in heaven for half an hour. What can be the meaning of that? If you have ever lived in a place where tornadoes come, you will better understand this, perhaps. In western Oklahoma in the early days, I saw many cyclones tearing through the country, as many as three in one day. I have watched them, from a safe place, I assure you, for we knew when we saw a storm cloud gathering that it was time to get in a storm cellar. I have watched them gather in the clouds, often traveling against a strong straight wind, and finally when it looked as though it were time for it to break it would suddenly become as calm and still as if there were not a cloud in the sky. A stranger might think it was all over, but if you would take a look at nature you would change your mind. You would see the chickens running for shelter; the cattle would be lowing in uneasiness, and the horses running around the pasture fence sniffing the air. The calm would last for only a few minutes and then the storm would break in all its fury, sweeping everything out of its path as it went. I believe we have the same thing here. The most awful storm this poor world has ever known is just getting ready to break in this earth, and this calm or silence in heaven is just temporary that the storm may gather momentum.

The Preparation of the Angels

In verses 2 to 6 we have the angels getting ready to sound the seven trumpets.

Seven angels with seven trumpets are first seen standing before the throne. Then John saw another angel with a golden censer filled with incense that he was to offer with the prayers of the people. The Bible nowhere teaches that the ordinary angel has any right to pray for us nor to represent us before the Father's throne. This other angel is no doubt the Angel of the Lord, Jesus Christ Himself as our Great High Priest appearing in the presence of God as our mediator. Heb. 7:25 and John 14:14 will bring this out more clearly. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." "If ye shall ask anything in my name, I will do it."

The First Trumpet

Beginning with the 7th verse, we take up the trumpet judgments. There are seven of them in all, but we shall only have time for four of them. These trumpet judgments seem to affect one third of the earth's population. As we have said before, much of this is symbolical, but if we are familiar with the symbols in other portions of the Word we should have no difficulty here. These things may be literal, all of them. We would not deny that, but that they do have a typical meaning we do not doubt. In Isa. 40:6 and I Pet. 1:24 we are taught that grass is a symbol of people in their lowliness and defeat. We are also taught that trees are symbols of men. The tree is a symbol of man in his pride and haughtiness. You will recall the tree image or vision of Nebuchadnezzar. The Lord said, "Every tree that bringeth not forth good fruit shall be hewn down." We believe that this picture teaches that one third of the population of the earth will be affected; probably one third of the people will be killed.

This hail and blood reminds us of the false security spoken of by Isaiah in the 28th chapter of his prophecy and in verses 15 to 19. (Lack of space forbids our printing the whole passage, but the reader is asked to read the passage.) The Jews have entered into a covenant with the Roman prince for seven years (one week) and have made a league with death and hades. They did not fear coming judgment, for they had made lies their refuge. In verse seventeen we read, "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

My friends, there are multitudes today who are making lies their refuge. If I should ask how many of you were saved, not all would raise their hands. If I should ask how many planned to escape hell, every one of you would raise your hands. Every person is making something his refuge from coming judgment, but in many cases it is a lying refuge and the hail of coming judgment will sweep it away and you will stand before the judgment throne without any covering from the storm of God's wrath. Some may be making church membership their refuge; others are depending on their morality; some are saying, "I am as good as the ordinary church member, and if they get by I will." Others are trying to take hell out of the Bible and do away with it altogether, thinking thus to escape the penalty. But, my friends, if you could burn every Bible in the land and succeed in leading the people to believe that there is no hell, that would make absolutely no difference, for hell does exist as a place of eternal punishment for everyone that depends on any refuge other than the Blood of Jesus Christ.

A few days ago I stood over the Royal Gorge in Colorado and looked at that wonderful suspension bridge over the gorge, the highest bridge in the world. As I stood on the edge of that mighty precipice, looking down hundreds and hundreds of feet to where a train was crawling through like a huge black snake, I began to feel shaky, and a creeping sensation came over me such as some of us older ones used to experience when we climbed on the roof of the house to lay out some peaches which had been sliced through the middle for the purpose of drying them in nature's way, Our feet would slip and we would slide toward the edge. You know the sensation. don't you? Well, that is the way I felt there. I thought that great mountain of solid rock was getting mighty shaky, but when I looked at it I found that it was perfectly steady and that I was doing the shaking. Those of us who have put our trust in the Lord Jesus Christ need have no fear when the storm of judgment breaks. We may sometimes feel rather shaky ourselves, but remember, the Rock never shakes. Dear sinner friend, get on the Rock Christ Jesus tonight by faith in Him before the storm of the great tribulation breaks upon us!

These judgments remind us of the plagues in Egypt. Only Egypt was affected there, but in this case one-third of the earth will be affected.

The Second Trumpet

Verses 8 and 9 give us the second trumpet. Here we see a great mountain cast into the sea. The mountain was burning with fire and a third of the sea became blood. Now, I do not say that this will not be literally fulfilled. Jeremiah 51:25 seems to so teach. However, let us remember that a mountain, when used symbolically, means a kingdom. Isaiah 2:2 certainly means that the mountain represents Christ and His millennial kingdom. I believe that a kingdom is meant here. Can it be the revived Roman kingdom? As we pointed out a few weeks ago, there is strong likelihood of a United States of Europe being formed in the near future, and this looks very much like a ten-kingdom revived Roman Empire. Now, a sea is a symbol of the nations and we just wonder if in this case we see a picture of the Roman Empire being broken to pieces by the nations of the world. Anarchy, bolshevism, revolution, lawlessness, and a disregard for all law and all authority is growing by leaps and bounds and may culminate in a condition that will make the Russian situation pale into insignificance.

The Third Trumpet

The third trumpet sounds in verses 10 and 11. Here we see a great star falling from heaven. We believe the stars may literally fall, but we remember that the Lord in the early chapters used the star to represent the messengers of the churches. A star represents a religious dignitary. This one is seen falling from heaven. Can it be that this represents the fall of the Pope of Rome? I used to stand in this pulpit and tell you from the prophetic Scriptures that Rome would some day have her political power restored. I no longer need to tell you that, for it has already taken place, so that the two heads are now in existence again. Now, if the mountain pictured the fall of political Rome, why may not this represent the fall of religious

or ecclesiastical Rome? Both are going to fall. Can it be that apostate Rome, with a conglomerate mass of unsaved but professing church members, will form one third of the earth's population at that time? Much of this we cannot be sure of now, and I am not saying that this is absolutely true, but it seems at least reasonable to me. There will be bitterness in the earth at that time.

The Fourth Trumpet

In the last two verses, we take up the fourth trumpet and find the third part of the sun, moon, and stars being darkened so that a third part of the day will be dark and a third part of the night will have no light from moon or stars. What a gruesome sight to think about! The sources of light are now being affected. The reminds us of Egypt again when God sent darkness upon them.

Once, when I was a lad of nine or ten years, we heard that there was to be an eclipse of the sun which would be complete where we lived. We had almost forgotten about it, but one clear sunny morning my brother and I were in the field hoeing corn when out of that clear sunny sky came creeping upon us a semi-darkness. Father was near us plowing and called to us to go to the house, for the eclipse was coming, and he also started to the house. By the time we got there it was getting dark, and for some thirty minutes, as I remember it now, it was almost totally dark there on a cloudless spring morning between ten and eleven o'clock. How weird it was and how strange and uncanny it all seemed! I confess to you it made me feel as though I wanted a friend in the Lord of the universe. Now, just think what it will be for one third of the day to be absolutely dark in the unnatural way and for the night also to be without the faintest light for one third of the time. Darkness is the opposite of light. Jesus is the light of the world, and when His presence and power is withdrawn this old world will be in awful darkness. I do not want to be here when those things come to pass; and furthermore, I shall not be here, for the rapture of the church will have occurred long before this takes place.

The angel now pronounces a threefold woe upon the dwellers on the earth. It may mean more than a woe for those who are living at that time. It may mean that those who are on the earth have had opportunities in times past to accept the Lord Jesus Christ as Saviour and spend eternity in heaven, but they have deliberately rejected Christ, turned their backs on the prospect of heaven, and elected to stay with the earth and its pleasures in sin. More people are being ensnared by false religions today than ever before, and most of them are never rescued out of this snare of the Devil. I believe it is because they have said "no" to the pleadings of the Holy Spirit to turn to Christ, and the Devil has blinded their eyes and hardened their hearts so that they will believe the Devil's lie and be damned. I have looked from Genesis to Revelation, trying to find even a ray of hope for those who here reject Christ's offer of pardon and salvation, but I have looked in vain. If you say "no" to God's Spirit here, you seal your doom for eternity.

Horrible judgments are in the earth, but the angel cries out a note of warning for the earth dwellers and warns them of even more terrible judgments under the trumpets that are yet to sound. When you hear the gospel of salvation, a great responsibility to accept it comes with it. If you reject it, you are falling into the Devil's trap, from which you will probably never be saved.

Comfort for the Believer

By C. W. Jackson

Mr. Jackson is one of our interested readers. He bears our work before God in prayer daily. May our Lord's rich blessing be upon our aged brother and as he seeks to comfort others may he indeed be blessed of God and know in full sense the Psalmist's concluding words in Psalm 92.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that he might be glorified." —Isa. 61: 1-3.

JESUS quoted these words in the synagogue at Nazareth and applied them unto Himself as a part of His mission in His redemptive work. It is the mission also of every child of God, especially those whom God has called to preach the Gospel of His Son; and it is my sincere desire as a follower of Jesus Christ to write comforting words. There is only one source of real and enduring comfort or consolation—He whom Paul calls the "God of all comfort." He has given us, in His inspired Word, our Bible, many precious promises of comfort and cheer. A promise just to suit our case—hold it up to the throne of grace. What may be of real lasting comfort to us are those which assure us of an alleviation and ultimate removal of the cause of all our troubles and sorrows through Jesus Christ our Lord.

Just a few instances where Jesus brought comfort and relief while here on earth. We recall the woman with the bloody issue, who had spent all her living upon physicians and received no real benefit; who pressed through the throng which surrounded Jesus, that she might so much as touch the hem of His garment. He realized her touch which stayed the issue, and turned to her with these gracious words: "Be of good cheer; thy faith hath made thee whole." Also the two blind men at Jericho, who, hearing the news that "Jesus of Nazareth passeth by", cry out, "Jesus, thou son of David, have mercy on us." Jesus calls them and asks them what they would have him do for them. "Lord, that we might receive our sight." "Receive thy sight," said Jesus, and they praised the Lord.

One more instance. There was a home in Bethany consisting of three—Mary, Martha, and Lazarus; a home where Jesus was always welcome, where he often retired for rest. Lazarus was taken seriously ill. Jesus was away. The sisters send in haste for him, with the tidings, "He whom thou lovest is sick." But he tarries. The sisters wonder why he tarries two days. He tells his disciples, "My friend Lazarus sleepeth; I go that I may awake him." They say, "Lord, if he sleepeth he doeth well." He told them plainly that Lazarus was dead. Martha meets him as he nears Bethany and says, "Master, if thou hadst been here my brother had not died," and "even now I know whatsoever thou wilt ask of God, God will give it thee." Here was faith. "Thy brother shall rise again," said Jesus. He

goes with the sisters to the tomb, requests that the stone be rolled away, and after a short prayer to his Father, calls out in a loud voice, "Lazarus, come forth!" and in spite of the fact that he had been dead four days and corruption had begun, he that was dead came forth. Thus He removed sorrow and its cause.

And we may rejoice in the blessed assurance of God's Word, that ultimately, through the redemptive and restorative work of our resurrected, glorified Christ, all our sorrows and their cause will be removed, praise his name. This blessed comfort is for every believer. The sweet singer of Israel, their second king, had his share of sorrows and troubles as do we; but he cries out, "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5).

Jesus, witnessing the sorrow of the sisters of Lazarus, wept also; not only because of sympathy for them and His love for their brother, but methinks He could see and realize all the sorrow of the past, present, and future on our sin-cursed earth. The great heart of our Saviour was deeply moved and He wept, a real mourner. Thank God for the words and the manifest sympathy of the Prince of the house of David!

Night is a time of darkness. Tears and sorrow are oftenest caused by happenings at night. It is the time the prince of darkness, the Devil, uses, as it were, his trump cards. Burglaries, robberies, murders, debaucheries, revelries and all grosser sins, occur more usually at night. Fruits: weeping, sorrow, deaths, usually at night, and the mourners go about the streets. Methinks the word "night" in Psa. 30:5 and Rom. 13:12 refers to the time in our world's history when the curse rests upon it, from the fall of Adam to the restitution.

"Watchman, what of the night?" With the prophet we declare, "The morning cometh." "Weeping may endure for a night, but joy cometh in the morning." Weeping and sighing are the outward expression of grief caused by physical or mental pain. This has been the condition in our world for six thousand years, caused by losses, troubles, disappointments, trials, sickness, and death. Truly our world is a vale of tears. Skeletons in every closet, vacant chairs in every home, cemeteries connected with every village of the living, iniquity abounding, evil men and seducers waxing worse and worse, men's hearts failing them for fear and looking for the things that are coming on the earth. Nations filled with perplexity, animate and inanimate creation groaning for deliverance. Death, these days, is reaping a terrible harvest. This is not a normal condition. Cause: Sin. It began in Eden. God created and pronounced everything very good. Not a sorrow, pain, or tear. Everything absolutely perfect. The sons of God shouted for joy and the morning stars sang.

Adam and Eve sinned. The curse was pronounced upon them and all creation. Cain killed his brother, Abel, and caused the first death, which brought added sorrow. Adam toiled and sweated, lived 930 years, and died. And from then until now this has been the history of the race. We live, toil, suffer, and die, and the mourners go about the streets. Will this always continue? Is there no hope, no remedy for groaning creation and suffering humanity? Yes, thank God, there is a "Balm in Gilead," a physician in the Christ, the Son of the ever-living God. He has, through His shed blood, death and resurrection, redeemed our lost and ruined world. He gave all He had, even His life, bought the field and all on and in it. He offers full deliverance and everlasting life to all who believe in Him (John 3:16). He is the only hope for our world. No other name or way. He has shown his sympathy,

manifested His power, and vindicated His authority, at Bethany and Nain.

He is our best friend. He gave His life for us on Calvary, went into the grave, had a hand to hand encounter with the devil, who had the power of death, wrested the keys, and came forth the third day morning an eternal Victor. Before He ascended to heaven, He declared, "All power is given unto me in heaven and on earth." He has the authority. Will he vindicate it? "O death, I will be thy plague. O grave, I will be thy destruction." This, at His second coming. If He never comes, what then? The curse and all its consequences will go on forever. And over all our cemeteries might truly be written, "Death is an eternal sleep." No hope for deliverance. No deliverer.

But He has promised to come again. Our hopes are in Him, anchored to that within the vale, and He will not disappoint us. "Though heaven and earth shall pass away, my words shall not pass away," says our God. 1 Thess. 4:16–17 will be fulfilled. The Lord Himself shall descend from heaven; the dead in Christ will hear His voice and come forth from their graves incorruptible; the living, who are waiting, looking for and loving his appearing, shall be caught up with them to meet the Lord in the air, forever to be with Him. Hallelujah! Neither can they die any more. Then, the marriage supper of the Lamb; the destruction of sin, the devil and all his followers, the rejecters of Jesus Christ and all their works, in the fires of the last day (2 Peter 3:10–14 and Mal. 4:1). Thank God for the promise of a glorious immortality and a home on the new earth, a dwelling in our Father's house of many mansions, the sinless, painless, sorrowless, deathless land.

Sons of God will again shout for joy, and stars sing together. And we, sinners saved by grace, may shout, "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Lord, hasten thy coming, we pray! Come, end earth's dark night, bring in everlasting righteousness. Oh, unsaved one, accept of Jesus! Backsliders, return to Him and meet us there!

"Weeping may endure for a night,
Sorrow and despair quench the light;
Weary hearts may long for day
When the shadows flee away,
But joy cometh in the morning.

"Weeping may endure for a night,
Sickness may abide, bringing blight;
Death, with cold and icy hand,
For a night may curse the land,
But joy cometh in the morning.

"Weeping may endure for a night,
Still the promise shines e'er bright;
Waiting ones, look up, rejoice,
God is speaking, hear His voice,
Joy cometh in the morning."

Europe's Supreme Challenge

By Miss Margaret Griffith

The Need

IS THE Need the call? If the need of the hour in Europe constitutes the call to service, then, beyond a doubt, the present is God's call to evangelize Europe. The Scriptures, history, and human experience present the fact that men and nations have found Christ in the hour of crisis. Ever since the war, Europe has been calling to us through the groans and needs of men. All these years, the cries of suffering children and helpless mothers, the hungry heart of the Jew, the seeking Greek Orthodox, the yearning soul of many Romanists, all of which needs only the Lord Jesus Christ can meet, should have constrained us to action.

Every one knows that the war and the post war days sifted the religions of the world. Much chaff was discovered by onlookers. There are millions of ex-Catholics today, and these are, for the most part, from the most intelligent of those who were nurtured in the faith. The Greek church, too, has gone through the crucible. It has been found limp and undependable before a great crisis. The props for religious faith, which false religions supplied for millions, have been broken in the world cataclysm through which we have passed. There is no help for these souls, if Christ does not meet them. Something worse than the faiths which they have abandoned will take their place shortly, if Christ is not presented to them. There is no such urgent business before us, the Church of Jesus Christ, as this of hastening to a disillusioned world with a gospel which can comfort and sustain men. Nothing we have to do in America should at such a moment as this be allowed to stand in the way of this ministry to a world without hope. If we leave for a decade—and it has been almost a decade—these millions to despair, many will go down into Christless graves, and the ranks of infidelity, agnosticism, and skepticism will have greatly increased. On the other hand, this army, if won to Christ, would be our strongest ally in the nations in which they live.

Christianity entered Europe under the direct call of God, at a time, as President Coolidge has said, when "the pagan systems were breaking down, when civilization was falling into decadence and unspeakable corruption." It was at such a time, God called his first missionaries to Europe. Since the Armistice, semi-heathenism and a pseudo-Christianity have been breaking down and God again calls from Europe, not to Asia but to America—"Come over and help us." Will the Christian Church yet respond? Thus far she has largely failed to do so.

Not only for their sakes, but for our own, we should have eagerly and quickly pushed the Gospel forward, with its glad tidings and good news. Already we have begun to pay the price for our indifference. God's Word stands. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. Dare we doubt that the opposite is true? That if we make His

cause secondary all these things shall be taken away? Do we not see this taking place before our very eyes?

Our Lord's command—the Call. Far above the urgent call of the need, is the call which comes to us who are in Christ Jesus, in the words of our Lord, as He looked out upon the hungry multitude: "Give ye them to eat." Not only has His look of love been upon Europe, but it is as if He said, "I must needs pass through these lands." And He went up and down the whole land in war, pestilence, devastation, and death. He created the need. He blazed the way to reach the hearts of Europe, and He is saying, "Follow me." Shall we disappoint Him?

James Love in his book on Europe says, "No audible voice from Heaven could be more unmistakable than the call of God to Christians in America in the conditions and circumstances which have afflicted Europe since the war." Why, oh why, have we so greatly neglected Europe these thirteen years?

A New Day in Europe

Dr. Robert E. Speer says of Europe: "Old things are passed away. The old Europe is gone, and a new Europe is come, with new maps, new national and racial divisions, new economic problems and relationships and discontents, new political principles and fallacies, new ambitions and enmities and fears, new social ideals, new disabilities, new hopes, and new despairs." Millions were ruined financially, millions have seen the last earthly hope, personal and national, fade, until an absolute blank despair has fallen upon their spirits and their future.

Our chief concern in regard to Europe is that it is fast headed toward materialism. Fascism and Communism aim at this. And, therefore, the dawn of a new day for the working man can be seen. Even now, here and there are some who have laid aside the blue shirt for a white one with stiff collar; their children enter college by the side of the children of the rich; to the chagrin of the autocrat, a working man is sometimes seen driving an auto. Up until the present, the daily wage of the working man has been very low. In Germany 57 cents a day, in France $1.99, in England $2.92, while in America it is $7.13. Now that some American business men are willing to pay Europeans employed by them the equivalent of the wage in America, a new day is coming. This change can be made to serve the cause of Christ, if speedily we advance with the Gospel. Otherwise it will hinder greatly. The next years afford us perhaps the last opportunity to make up for our long neglect. The diplomat, philanthropist, the Zionist, leaders of error, and finally American financiers, have zealously used the years to advance the cause which is theirs. They have responded to the need. May the church of Jesus Christ awaken before it is too late.

The Responsibility is Ours

The providences which led in the discovery of America and have kept it a refuge for Christian men and women whom Europe could not tolerate, convince us that the Church of Jesus Christ here has a great responsibility toward Europe. Why was the discovery of America delayed from the beginning of time until 1492?

China had invented the mariner's compass, and was using it; and China was an old civilization with a crowded population long before the days of Columbus. Why did not Providence open the doors of this continent to China? Had He done so, this would now be a heathen land. Why was Columbus prevented by a remarkable incident from landing on the coast of North Carolina? To have landed on our Atlantic coast would have doomed North America to be a Roman Catholic country. Why did a whole century elapse, after Europe knew that a continent had been discovered, before God lifted the gates of entrance? Luther, Zwingli, and Tyndale were born. Later, Calvin and Knox. Not until their great work had brought the Reformation and revolutionized European thought, did God fling wide the doors. Had He done so before, this land would have been Romish in her religion. God chose this land of ours to be a light among the nations. We must not fail in His purpose now.

The Appeal of Wide Open Doors

Mussolini has granted unprecedented liberty to the Gospel in Italy. A Christian Italian of America has seized the opportunity. Under God, by cooperating with ministers in the country, he was able to do a great piece of work. The prefects of the kingdom, police commissioners, federal secretaries, judges and magistrates, and the mayors of many cities and towns, received a booklet entitled "One Hundred Questions on Romanism," which shows the errors in Romanism according to the Word. Many asked for a Bible and some were soundly converted. They are seeking to reach the 103,175 public school teachers with the Gospel, and the colporteurs of Bible societies there are reaching out to the millions who have never heard. Before leaving Italy, the Commissioner of Immigration called for an interview. He was very kind, and stated that as a boy he had attended Sunday School in an Italian mission in New Britain, Connecticut. He remembered the lines of some familiar hymns and wanted a copy of a hymn book, and later said he would stand by the truth taught him as a boy and would teach his children the Bible.

Are We Ready for This Hour?

To judge by our spiritual resources, we ought to be. Schools and colleges, magazines, and Christian literature abound. Europe is not favored with Bible schools as we are. Think of it, in the city of Warsaw with a population of a million and a half, not one Christian Polish magazine until two years ago! In the United States there are 225,000 evangelical churches, 30,000,000 church members, 195,000 Sunday Schools, and 18,000,000 Sunday School scholars. In comparison, let us remind you that only 3 per cent of the 27,000,000 of Poland profess Christ; just one million of the thirteen millions of Czechoslovakia can be counted in the various Protestant churches; and three-fourths of Estonia is yet untouched with the Gospel. This is the state of almost all of Central and Eastern Europe.

God has blessed America with wealth that she might use it to spread the Gospel. Instead, she settled down at ease, surrounding herself with luxury, building magnificent churches with pipe-organs, stained glass windows and many unnecessary things. The church in America has spent $12.00 on herself for every dollar she has given to foreign missions within the last year.

May God arouse Christians to see clearly that disobedience to the Lord's command, "Go ye into all the world, and preach the Gospel to *every creature*," will surely mean that we shall lose, not only our Christianity, but our prosperity and material welfare. For the following five reasons, the Church in America ought gladly to obey the call to evangelize Europe in this her crisis hour, soon to pass forever.

First, the Gospel came to us in America from Europe. We are indebted to give it back.

Second, four fifths of the white race, which race God has always used to evangelize the nations, are there.

Third, two thirds of the Jews of the world are in Europe.

Fourth, Europe is in a crisis time, and according to prophecy, the crux of the situation is there.

And finally, the command of our Lord to "Go" has never been revoked. He is "expecting, until His enemies be made His footstool." The millions in sin are waiting for the light. "The whole creation groaneth and travaileth in pain together until now." Why delay longer?

MISS RHODE'S ILLNESS

In our February issue we referred to the illness of Miss Jean Rhode, one of our missionaries in Poland. We are glad to give further word that we share with you out of a recent letter from Miss Rhode. We are sure you will rejoice with us over the good news that this letter contains.

DEAR FRIENDS IN CHRIST JESUS:

You have known of my enforced illness. "The Lord hath chastened me sore; but He hath not given me over unto death." (Psa. 118:18.) Upon a recent visit to the doctor, I received the good news that, though my lungs are in a serious condition, they do not contain the tubercular germ. The doctor advises going to a milder climate, and thinks that two months of rest and care in the out-of-doors, under the constant care of a physician, will restore me. I am seriously thinking of Switzerland, and should like to be back to begin work here with Miss Mott early in the spring, D. V.

The verse in the *Daily Light* for February 3rd has been strength to me: "Be strong and work; for I am with you, saith the Lord of hosts." I do not want to be presumptuous, and am trusting Him to work all out to His glory.

We should like to get the work among the children (perhaps the sick children, to begin with) and mothers, started early this year, possibly as early as May. Let us pray and look to Him for a permanent place for the children's work and for women.

We thank you for the clothes. There was no duty on them. We could use many coats, dresses, and shoes both for boys and girls.

Yours in Christ Jesus,

JEAN RHODE.

PRAYER LETTER

February 15, 1931.

DEAR PRAYER-WARRIOR:

Through adversity, trial, and at length imprisonment, Madame Guyon was brought to the source of all love, grace, and blessing.

"The fountain at its source no drought of summer fears;
The farther it pursues its course, the nobler it appears;
But shallow cisterns yield a scanty, short supply—
The morning sees them amply filled, at evening they are dry."

God is seeking to teach His children everywhere what undeveloped resources they have in Christ. He desires that we explore the vast unknown in Him.

His Riches Our Riches

At Calvary sin with its guilt and penalty was put away; its power was broken. The world with all its allurements was overcome. In Christ we died, and in Him we live. As we identify ourselves with Him in His death and resurrection, we experience freedom from the bondage of self, and from the demands of the law; and finally, it was at Calvary that Christ defeated Satan. "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." Shall tribulation, or distress, misunderstanding, loss, or sickness separate us from Christ? "In all these things we are more than conquerors through Him that loved us." Is the church living in conscious possession of her blood-bought rights? Do we pray for the Body of Christ and the nations in distress on Redemption Ground, holding Calvary victory by faith in regard to them? Do we believe God when we pray?

Back to the Source

The great need today is that the Church come back speedily to her first love, to her source of power. She needs to assert her rights in Him, claim and appropriate the rich provision in His finished work for herself and the world. Prayer brings God upon the scene. And yet prayerlessness abounds. Is there a cure for it? Andrew Murray gives the secret. "*Believe* in me, that I am in the Father, and ye in me, and I in you." "*Believe* in the Son of God, give Him time in the Inner Chamber to reveal Himself in His ever-present nearness, as the Eternal and Almighty One, the Eternal love who watches over you. Be silent before Him, wait upon Him, and you will experience what up till now you have perhaps not known—that it has not entered into the heart of man what God can do for those who love Him."

Russia

The eyes of the world are turned to Russia with fear and anxiety. Philip Gibbs in his book, "Since Then," declares plainly that every institution in the old social order is threatened by Communism and no one can tell what the outcome may be. There is grave danger in the so-called freedom granted to women in Russia by Communism. Here it is in the words of Madame Alexandra Kollantay, Soviet Ambassador to Norway in 1924, as she cries to the women of Russia: "Cast off your chains! Do not be slaves to religion, marriage and to children. Break these old ties; the state is your home; the world is your country." The masses of Russia hate Communism. For the sake of the women and children, pray against it and take deliverance. Read "The Red Fog" published by the "National Patriotic League," Union Trust Building, Washington, D. C. Then you will pray and work!

A Christian leader in the Evangelical movement testifies that in prison and privation he was forced to arise from bed at night to praise God. And why? "Sleep fled! The consciousness of His wonderful presence filled me with praise. Night after night there was naught I could do but arise, get on my knees and praise God!"

When Pavlor, the former leader of the Baptist movement, was asked by the G. P. U., "How many preachers have you in the Moscow Church?" "Five hundred," he replied. "Five hundred! In Moscow alone? How is that?" "Simple enough! We have five hundred members and every member is a preacher." Christianity in Russia is not drying up.

In spite of the persecution, our Office sends into Soviet Russia monthly support to our Jewish workers, and we receive receipts signed by them in return. American Christians will pay a great price if they do not stand by the Church in Russia now! Calvary must triumph in Russia, and is triumphing. Again, we hear whole villages are swept like wild fire by the Holy Spirit.

Europe

Today there are at least twelve dictators in Europe. The nations are at sword's points. Central Europe presents a weak front to the threatening dangers of the East. Europe is being industrialized. Once materialism grips her, the Gospel will fall on hard soil. A Christian leader who knows Europe says: "The call is urgent. We must act now, or it will be too late. Central and Eastern Europe are not yet stabilized. Mental and spiritual conditions, like political and economic, are still fluid! But they are tending towards rigidity. Wait five years and you will be unable to produce such results as are possible now. Wait two years and the 'Open Door' may have been closed."

Pray for the Speedy Evangelization of Europe

Five reasons for Evangelization of Europe:

1. Europe gave us the Gospel, and we are indebted to send it back.

2. Four-fifths of the white race, the race God has used to evangelize the world, are in Europe.

3. Two-thirds, or ten million of the Jews of the world, are there.

4. The crux of the world situation is placed there by prophecy.

5. The missionary program which was given to the Church by the Lord Jesus Christ in Acts 1:8 calls for its evangelization in this generation. His word, "Go", has never been recalled.

Prayer Requests

Are Mr. and Mrs. Hill to pray in vain for the support of available workers to go into new territory in Romania? We praise God for a Christian who saw the magazine for the first time and took the support of the young woman. Three men are waiting—$20.00 a month for each is needed.

Mr. and Mrs. Lukesh send out between 20,000 and 40,000 tracts monthly in Czechoslovakia. Souls are saved and warned by this ministry. Will you increase the sum for this work?

Splendid young men and women have been trained for service in the Radost Bible School. Pray for the future of the school in God's plan and purpose. At present, Moses Gitlin is out in Evangelistic Campaign work in Poland, together with some former students.

Mr. and Mrs. Stettler report an outpouring of the Spirit of God in their meetings. A rich harvest of souls! Ask God to greatly use their tract work and the German magazine they publish.

There is no greater joy in this world than to know that 2500 Poles receive a Christian Polish Magazine each month. Hundreds of them are priests and ministers. Pray for this work done by Mr. Przeorski which is touching virgin soil.

We are trusting you will carry Mr. A. Dobrinin, his family and his work, upon your heart. For the time, he is in America.

We praise God for a recent monthly gift for Miss Dimkova and also for the ladies in Warsaw—all working among the children. There is still a need for equipment, and tools with which to work.

Miss Jean Rhode has been seriously ill, but her condition is much improved. Continue to pray for her and for Miss Mott who has double service at this time.

Remember Prof. Martcinkovsky as he goes to Romania and Poland. Pray for God's blessing upon his book on Russia now ready for the printer. Remember Dr. Juk, as he seeks to know God's place of service.

Let us not forget our Russian Missionary in Harbin, China, as he ministers to Russian Refugees.

Is there some one who can come to the help of the Lord in Hungary, Austria, and Jugo-slavia? Our workers plead for these lands.

Pray on for all magazines in Europe, for the tract ministry, for the Bible Schools, and above all for the spiritual life of all missionaries.

Will you hold before God the need for a large increase in the monthly budget; also that subscriptions continue to come in for the magazine until it is self-supporting; and for all prayer groups at home and the workers here.

Yours in Christ Jesus,

MARGARET M. GRIFFITH,

Prayer Secretary.

GOD'S BLESSING ON THE WORK IN ROUMANIA

Siret, January 24, 1930.

DEAR FRIENDS:

The last three weeks have been very busy ones for us all. We had just finished our Christmas celebrations for the children when we had to commence preparations for our Conference and Bible Study Course. The sisters had especially much to prepare, for we had to arrange for the feeding of about 250 people for four days, and then the feeding of about 20 students for two weeks. Everybody took a hand, and all the necessary supplies of flour, potatoes, meat, etc., etc., were brought in by the dear fellow believers.

On January 4th, quite early, the sleighs began to arrive, and soon the whole yard was full of horses and sleighs. Many came on foot, and others by train. By 10 o'clock the hall was full. A great many strangers also came, principally out of curiosity, for we were to have a baptismal service.

We had the joy of seeing 16 baptized. This makes 30 that have been added to the small number of believers here in the last sixty days. To Him be all the glory!

Our theme for the Conference was John 15. We have to have the Word proclaimed here in three languages. The Lord's Supper was partaken of by 250. What a joy it was to all of us to see so many united in fellowship! When we think that six years ago there were about 10 who worshipped together—and now the large hall is full—how much the Lord has accomplished in our midst!

Two hours on two days were devoted to questions and answers, which proved very helpful to a great many of those present. You will understand how necessary such Conferences, Bible Study Courses, and Question Hours are here when I tell you that the Roumanians and Ruthenians have no Bible Dictionaries, no Concordances, or other good Christian literature, and are wholly dependent on translations, which are very few indeed.

After the Conference we had Bible Study for two weeks—two lessons daily on doctrines and two on Philippians and Leviticus. Singing lessons were also given, our young Russian sister having charge of the latter.

We look back with grateful hearts to our dear Lord, when we see the number of believers increasing each year and a larger attendance at the Conferences. At such times we realize, as at no other time, how much we owe to you dear friends back at home who are holding us before the Throne of grace. What could we do without your intercession!

We are now looking forward to a year of still-greater activity. Pray for us, dear friends. We need more workers, we need funds for the publication of tracts, we need a building of our own. All these the Lord can give us in answer to our believing prayer. We are depending on you to help us in this intercession. We thank you for all that your prayers and interest have meant to us during the past year, and we pray that the dear Lord may abundantly bless you in the homeland.

Yours in Him,

MR. AND MRS. R. W. HILL.

A WORD FROM DR. JUK

"Prof. Martcinkovsky is now lecturing in Prague. Last evening he lectured in the 'Student House' on the 'Holy Land.' There were more than 200 in the audience, many Jews and Russians among them. It was a blessed evening. Many Jews bought New Testaments and Bibles. After the lecture, a Jewish Doctor of Medicine invited Brother Martcinkovsky and me to visit him in his home.

"Brother Martcinkovsky will go with me during the next few days to the English consul, to see what can be done with regard to my future work. Please pray for me."

JAMES JUK (EWKE).

WHAT DOES TAKING UP THE CROSS MEAN?

"He that loseth his life shall find it."

He taught them they must hate their own life. Their nature was so sinful that nothing less than death could meet their own need; it deserved nothing less than death. So the conviction gradually dawned upon them that the taking up of the Cross meant:

"I am to feel that my life is under sentence of death, and that under the consciousness of this sentence I must constantly surrender my flesh, my sinful nature unto death."

—*Selected.*

God's Faithfulness

By John Gordiuk

It was in the summer time a few years ago. A man came to our meeting from the village of B—, about 17 kilometers from the place where we lived, and asked us to visit him at his home. He had been converted while in military service, and was now suffering persecution from his wife, his father, and his neighbors, as is a common experience among all the followers of Christ here.

On the holiday of St. Peter and St. Paul (June 29), which fell on a Saturday, a brother and I went to this home. He was indeed glad to see us. We prayed, sang hymns in his little home, and had a good opportunity for conversation with his wife and father. It was rumored abroad that the "Stundists" (as they call believers) had come to the village, and many people came to see us. We told them about salvation through Christ, and they asked our views about ikons, the cross, the temple, and other things which they have as main parts of their faith. We had a very good conversation with them, as one came and another went, and we gave them Gospel tracts.

In the evening of that day, we were informed that the Greek Orthodox priest of the village had sent for the police in the nearest little town of T—. Having with us our military documents, we felt no fear when we heard this news. About 10 P. M., when the wife of our brother had set a meal on the table, a policeman came with the bailiff of the village. At that time there were about five strangers in the house. The policeman asked us for our documents, which we showed, but they did not satisfy him. We could live with such documents in Warsaw (more than 500 kilometers from us), but they were useless here, 17 kilometers from our home. The policeman arrested us for conducting a meeting, took our documents, our Bibles and hymn books, with our little wooden cases, took two people as a guard, and about midnight we started for the police station, a distance of about 7 kilometers. At the beginning, we told the policeman that he did not need to take the guard with us, but he feared us because it was night. On the way we had a very good opportunity for conversation with our "body-guard." When we were about 2 kilometers from the town of T—, the policeman asked us to take our cases, the two men were sent off, and we went with him.

We slept in the police station the rest of the night, sitting on a bench. The next day (Sunday) the chief of police received us, threatening us with many punishments at the "Starostwo," to which place he sent us in charge of a policeman. Our way to the "Starostow," in the town of D—, led through the town of M—, where our meetings were conducted. We walked quickly, hoping that the police in M—, being acquainted with us, would permit us to visit our evening meeting. But the police in M— had no power to release us even for an hour. We were assigned to a little compartment for the night. Many of the brethren and sisters came to visit us, bringing us food and other necessities.

The following day another policeman accompanied us from M— to D—, where we again spent a night in a compartment with five other men, who had been arrested for various reasons.

On the morrow we were escorted to the "Starostwo" to the "inspector of punishment," who sent us to the office of the secret police. On the door of this office was written: "Here is an awful sickness, very contagious; entering is forbidden." The chief of the secret police received our cases, looked over our papers and books, asked us why we were in the village of B—, what we had done, etc. He was very kind to us and, at the conclusion of our conversation, told us that he knew many foreign missionaries in Poland and even had the photo of Mr. Moses Gitlin and his wife. He returned our documents and other belongings, writing a note to the "inspector of punishment" with the verdict that he did not find us guilty. The "inspector of punishment" was not pleased with such a decision and sent a man to the chief of the secret police with the request that he come to him. We were witnesses to the Lord's mercy to us. The "inspector of punishment" wanted to condemn us to at least two weeks in prison, but the chief of the secret police defended us and told him several times that he had no right to do that.

The "inspector of punishment" got into a rage, but could do nothing against us. He condemned us to three days' imprisonment because we had no "passport." That was nothing. The same inspector had condemned me, a year before, to two months' imprisonment for conducting a meeting, and only by an appeal to the higher authority was I released.

Truly, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13.) Praise Him!

GOSPEL SONGS IN HUNGARIAN

Hungary, January 29, 1931.

My Dear Brother Hogg:

Let me enclose the program of a Gospel meeting recently held in the beautiful Council Chamber of the City Hall in this city. Upon the invitation of the Reformed Church, I was the speaker of the evening, my subject being, "The Application of the Christian Principles in Life." The Pastor Emeritus thanked me heartily, in the name of his church. The Principal of the Reformed Church schools did likewise, while others told me that no one had as yet dared to present the truth as I had done. This is not a boast on my part, but is merely written for information regarding my work here.

I am also giving experimental object lessons to the pupils of the schools, upon the earnest request of the Reformed Church. I translate from Ch. Gray's book, which I brought with me. Thus far the topics have been: A Heart for Jesus, Alcohol and the Brain, The Light of the World, God's Forgiveness of Sins, etc. The children enjoy these talks immensely.

I have been teaching the children to sing our Gospel song, "Blessed Assurance, Jesus is Mine," in Hungarian, while I accompanied them on my violin. I have the translation in Hungarian of about forty-five of the sweetest of our American Gospel songs. I would like to have these printed for use in my work among the children and young men. The printer tells me that the price for 100 copies would not exceed $10.00. As I would like to give this to the printer without delay, could someone help me to finance it? I do not know when I shall be in a position to pay for it out of my own funds. With best wishes to all,

Faithfully yours in our Master,

Eugene Nagy.

INCREASED INTEREST IN CHILDREN'S WORK IN WARSAW

We are once more back at "Dom Modlitwy" (the house of prayer) and busy with our work. We opened the Saturday Bible School as soon as possible after the close of the Jewish holidays. It surely is blessed to see how many children are coming. It is through the "Fresh Air" work at Radost that we have gotten in touch with most of the children. It is a fresh instance also of God's faithfulness, for He said, "Suffer the little children to come unto Me," and many prayers are going up to God for this work.

We have two sewing classes for children, and we have three groups coming to learn English four evenings a week. We have a class of Polish children on Sunday afternoons. A little Jewish girl is bringing these children. To have a Polish Sunday School in this land will be a real victory, for it is dominated by Catholics. Twenty children and a few of the parents, friends, or relatives attended the Christmas meeting for the Polish children. The pastor of a Baptist church gave a very good message. At Radost, on Sunday mornings, we have a small Sunday School, attended mostly by children from Hebrew-Christian families. The Christmas meeting for the Jewish children in Warsaw was attended by more than fifty Jewish children.

On November 9th, we were able to open a fourth children's meeting in Falenica (a town where hundreds of Jews live) in Mr. Sofer's home. This is probably the first time a children's meeting was ever held there, as there is no organized church. The attendance has been growing, and God's blessing was specially manifested when we had the Christmas meeting there.

We are able now to do more visitation, because we understand Yiddish better. One of the things for which I praise God is the fellowship and co-operation of Hebrew-Christians in our work. We have a Jewish Christian colporteur associated with us, and also a young woman from a Hebrew-Christian home. Her father, a converted rabbi, was a missionary before his death. Knowing English, Yiddish, Polish, and German, she is a great help to us. We believe God has given her to us and has already set His seal by sending in some extra funds to help us meet extra expenses. We have also living with us a German-Polish girl,

who attends Evening High School and helps us with the housework for the home we give her. She desires to serve the Lord and helps us with the children's work, especially with the Polish children. She is an earnest Christian and has a good voice. The Hebrew-Christian young man who was with us last year is now in a very good Bible Institute in Wales. GRACE MOTT.

TRACTS NEEDED IN CZECHOSLOVAKIA

Spreading tracts is just another way of preaching the Gospel, especially to those that would not come to hear it by word of mouth. That some are attracted to the preaching by the tracts is undisputed, and that souls are touched by the printed page only is well established. Only eternity will reveal what has been accomplished in that way, for it is certain that thus the messages come where otherwise they would never reach. From Paris, France, we have a letter saying that some of our tracts were received by the writer and have been made a great blessing to him. Therefore he asks us to send him more, so that he may distribute them among his countrymen scattered in and around Paris. From Prague we received an interesting letter, one of our tracts having been left by someone in a street car there. We exchanged letters and then, having had to go to Prague for passport reasons, I visited the lady and had opportunity to talk and pray with her, which I trust will result in her conversion.

There is a large dam under construction some twenty miles above here. No one is allowed to go there with literature. How could I miss that opportunity to let the workers there have the Word? The only way practical was to give it to them as they passed by. Thus we gave at two visits more than $5.00 worth each time. Was it right to do so? The cheapest Gospel we can get cost 2½ cents and it would be quite possible for the poorest to buy them, but the breweries and distilleries, owned by the archbishop by the dozens and operated by many monasteries, foster rather the spending of the last cent for drink instead of food, to say little of spiritual reading. Then, too, the people are constantly and forcefully prohibited from taking or reading anything not given out by the church.

Another fact, not to be overlooked, is the activity of the Sabbatists and Millennial Dawn people, who are so free with their literature and lately have been giving away books of considerable size. If we believe that the coming of the Lord is near, and if we have laid all on the altar, shall we be over economical? We believe in this work fully, and are sacrificing in order to thus enlarge the sphere of our usefulness and occupy the time that is flying so rapidly. We have just received a belated wedding gift. Looking forward to the great wedding festival in glory, we spend this gift, as also others, for tracts, praying that the Lord will bless it. We have been compelled to divert other funds to the tract work, and economize to the utmost in everything else, so that we can maintain our monthly edition of from 20,000 to 40,000 tracts in the Czech and German languages, plus postage.

Our monthly postage bill averages $10.00. Is it worthwhile to spend so much postage? I think it is the cheapest way to reach the farthest corners. As an illustration, our tracts came to an eastern town, where a group of believers had the opportunity to deal with a policeman. He was of the opinion that in his work it was impossible to live a Christian life. They appealed to me to know whether I knew any converted policeman, that he might give his testimony. Now, my own cousin in Prague had been converted through my witnessing. He was on the police force at the time and he is still there. Thus I could get his testimony, and that brought the other man to a decision. The cost? Some paper, ink, and postage.

Only a vision of eternity, where these lost souls will have to suffer, can awaken in us a responsibility to do something to help them. May the Lord awaken many to this responsibility that the blood of the lost will be required of those who could have done something to warn others, but did not! This realization makes those that have been awakened, willing to hazard their lives in order to save some from eternal perdition before it is too late.

Thanking you for the sacrifice you are making at your end of the work,

Yours in the Master's glorious service,

CHARLES LUKESH.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—*Whittier.*

Fearless Testimony of a Hebrew Christian

Poland, February 3, 1931.

DEAR BRETHREN AND SISTERS IN CHRIST:

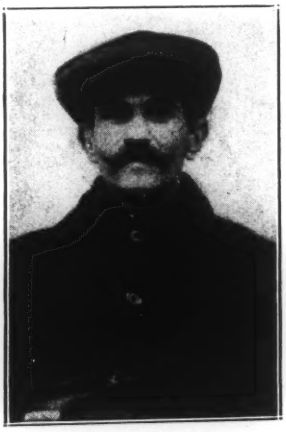
The grace and peace of our Lord be multiplied among you!

I would like to share with you the joy I had recently, on the 13th of January. Please read it and then thank God with me for His unspeakable grace. We had a wonderful meeting. Jews, Germans, Russians, and Poles, were present, and at the evening meeting two ladies decided to follow the Lord.

Time passed by and I was called before the Judge of the High Court for holding this meeting. I committed myself to the Lord. The journey was twelve hours by train. It cost 70 zl. and I had no money at all, but the Lord hears the call of His own. He answered prayer, and a dear sister, Miss Rhode, helped me a little so that I could go to this court of justice.

I entered the court room at 10 A. M. The judge called me up. At the one side was sitting the chief judge, at the other side his secretary. The judge asked me how it happened, and I told him all about it. I had a wonderful opportunity to testify. I told him how I had been selling literature in Jewish, Russian, German, and Polish. When the people heard that I was a Hebrew-Christian, they wondered *how it could be possible for a Jew to be a Christian!* I explained to some of them. Then they asked me where I was going to spend the night. When they learned in whose home I was staying, they came there, too. We had been busy reading the Word of God when we saw many people coming to the home. My friend, with whom I was staying, asked them if they would like to have a meeting. They replied, "We want to hear the Jewish-Christian." We sang a Russian song, "The Lord is My Desire." After I had sung in Jewish, "I Need Thee Every Hour," we had prayer. I then spoke to them about "The Sale of Joseph and the Sale of Christ." Joseph was in the grave and he was taken out; Christ was in the grave, too, but He arose. Joseph was a great man for a short time; Christ is still the Mighty One, sitting on the right hand of God.

The judge then asked me if I had assembled the people. I told him I had not, that I had been merely



NAHUM SHUMAN
Ready for the Colportage Work

selling Christian literature. The Jews, being very much excited by this meeting, had reported to the authorities that in the home of Mr. G. there was a "director" who was persuading the Jews to become Christians. The judge asked me if I was a "director." I replied that I was not, but that the Holy Ghost was leading souls to Christ. They laughed at this, but then the judge asked me how it all happened that I had become a Christian. I related the story of my conversion. There was a large crowd of people in the court room. I told them that Christ is my Redeemer; that, while I was standing then before the judge and all of that crowd of people, I believed with all my heart that soon the Judge of the whole world would appear and that we, together with Him, would judge the world. I Cor. 6:2, 3. Then they all looked earnestly at me, so I gave them many Bible verses that I knew by heart. The judge said to me: "You must have studied a long time to know so much by heart—you would not need a Bible." Then I read to them what the Lord said in Matt. 10:19, 20. The people were very much astonished. I forgot all about my troubles; I only rejoiced that the Lord had so wonderfully blessed me. I had a chance to talk to these unbelievers for an hour and a half. Many Jews were present, old and young, and they threatened me with their fists as though they would like to stone me to death.

The judge then stood up and pronounced his verdict; namely, that I was to go to prison for 28 days. The Lord touched his heart and he changed it to 14 days, or to pay 110 zloty. After this, he said: "Go and be as zealous as you have been, in order that people might be saved." Then I asked, "Are you saved?" He replied, "Pray for us that we might be saved." I promised to pray for them. I would like to ask the readers of this article to stand with me in prayer for these poor souls. I read Acts 17:30, where God commandeth all men to repent, and Acts 16:30, 31, where we are told to believe on the Lord Jesus Christ. They told me they were going to church, giving alms, and believing in Christ. Then I read to them about Cornelius. Dear friends, assist me with your prayers. We will pray that the Holy Spirit will lead them to salvation. Yours in the Lord,

NAHUM SHUMAN.

NOTE:—This letter was translated from Russian into German, and then from German into English. The translator adds a few lines, saying that Brother Shuman is going to Warsaw every day to work for the Lord, a distance of 18 kilometers, and that if he has no money for a ticket, he wants to walk. He is not very strong physically. Perhaps some child of God would be led to see that he has the necessary carfare. The following article tells more about his present work.

TRIALS OF A MISSIONARY

DEAR BROTHER IN CHRIST:

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ."

I am very thankful to you for your remembrance of me, the least of the children of God, your brother in Christ. I am heartily grateful for the help I receive from the Lord through you, His beloved servant.

As you know, my family had been staying in a town in Wolyn but have now come to Radost. It came about in this way. God's blessing was resting upon my work. There were a number of young Jewish inquirers who were greatly interested in the Word of God, so much so that they began to call on the head of the synagogue to question him concerning prophecy, especially Isaiah 53 and Zechariah 12:10. When it became known that these young friends visited me very often, and that they read the New Testament, as well as the other spiritual literature which I distributed in this town, a fight began between the older and younger Jewish people.

The older Jewish people then told the local authorities that I was an agent of Bolshevistic propaganda and that all the young people were visiting me and taking lessons from me and making trouble in the synagogue. I was then called before the local authorities to show my documents. I had a good opportunity to testify for my Lord and to voice my desire that all the Jewish people, and Polish people too, should know Christ as their personal Saviour. After this, the authorities showed me a certificate which the Jews had written against me, accusing me of being a Bolshevistic agent. Then they produced a magazine which had been issued by Mr. Friedman in 1929, in which was written: "All kinds of spiritual literature you can obtain from our agent who lives in Wolyn," giving my name and address. Because of all this, my family had to leave the town. I asked the Lord to show us where to go, and then Mr. Gitlin kindly opened up his home at Radost and took us in, for which we were most thankful.

I am now going every day to Warsaw, working there among the perishing souls. I have been visiting homes and stores, selling all kinds of spiritual literature and speaking about the Lord. I become very weary sometimes when I walk up the stairs to the fifth floor, but when I think of the words of our blessed Saviour, "Learn of Me" (Matt. 11:29), and when I remember how He suffered for me, I forget all about my own suffering. Dear Pastor don't forget me, please, in your prayers, that the Lord will help me and give me power and energy and wisdom each day as I meet those people, that I may be His light.

Working in Warsaw brings with it a problem concerning the train ticket. This month Mrs. Gitlin has kindly offered me a monthly ticket, but in the future I don't know how the Lord will provide. However, my wife and I are stretching our hands to the Lord in prayer and faith, believing that He will never forsake us. In my next letter, I shall write more about my work in Warsaw and Radost. Hearty greetings to all.

Respectfully yours,

NAHUM SHUMAN.

Christmas With Mr. and Mrs. Stettler

Lodz, Poland, January 23, 1931.

MY VERY DEAR FRIENDS:

Here in Europe it is customary to start the new year with a Scripture verse. I think the same custom prevails in America. We have received the words of Scripture: "Mind not high things, but condescend to men of low estate" (associate with the humble). Strangely enough, this same Scripture verse has occupied our minds for almost a year, and in many problems it has been a real morning star to us.

Several weeks before Christmas, we were asked if we could arrange for a Christmas entertainment with the many children in the neighborhood of Lodz. Seeing the large crowd of expectant children, we decided to do what little we could to make it a happy time for them. One good thing we learned, and that was that everybody was willing to learn and that quite a few wanted "long pieces." There were about thirty numbers on the program. It was a difficult task to select the children, because everybody wanted to take part. To omit any meant that the children would be hurt, and also, in the case of unbelieving parents, the folks at home. We managed to find a way out of all our difficulties, and at last the excited little crowd appeared for the big day. It was really a great day for the children, and I think that some of the folks who were out of work were more than satisfied when they saw their children go home with a large paper bag in their hands. In many cases this was probably their only Christmas gift.

The many holy days around Christmas and New Year offered to us splendid opportunities to present the claims of Christ to the unconverted and those who were merely nominal Christians. I noticed that messages on the signs of the times and the return of Christ were specially owned of God. Some backsliders came back to God, and the New Year was the turning point in many a life, as the prayers of the unconverted indicated.

The days of prayer right after the New Year also proved a great blessing. Preachers and believers alike saw the drift of individuals, congregations, and even whole denominations. Many a child of God saw new meaning in prayer during these days.

MR. AND MRS. FRED STETTLER

I was permitted to hold about twenty meetings in the course of the month. You know, however, that the preaching is not all done in church pulpits. Some must be done with printer's ink, and sometimes this is the most far-reaching. There is the editing of a magazine, the translation, correction, and shipment of literature. We do thank God for the good health He has given us so that we could do all this work with great joy. This last month we have been able to print 4,000 new Polish Gospel tracts. We have also handled the translation and printing of 2,000 Berean booklets in the Russian tongue. There are at present about 1,500 who will learn these Scripture verses from week to week. Many appreciative letters have been received from many countries with respect to the magazine, and in some cases we have been able to minister the Word of life by way of the mails. We wish we could share the messages with the dear friends who have filled our hands from time to time, so that they might feel the same joy that we do in God's service and that they might know that their and our efforts have not been in vain.

We solicit your continued intercession in behalf of the many and varied activities of service which God from time to time gives us to do with all our might. Yours in the "blessed hope",

FRED AND MARTHA STETTLER.

FUNDS NEEDED FOR TRACTS IN POLAND

A number of brethren from among the Poles have visited me recently. They are of the very few who preach the Word among the Poles. We have gone through the many difficulties which the

Polish work encounters. We feel our absolute helplessness over against a nation of nearly 20,000,000 people. Many ways have been discussed, but none seem to be adequate in any sense. We saw that the only way we could help the many Poles was by means of the printed page. This constitutes the cheapest and perhaps the most effective way. We have pledged ourselves to prayer, and then to the gathering of the best of tracts, translating them, having them corrected by academic men, and publishing them in larger quantities.

A recent visit to the largest publishing concern which used to publish Gospel literature revealed the fact that they have only a few more Russian and Polish tracts on hand. If we were to grant all the inquiries, we should have 100,000 Polish Gospel tracts every three months. There is no evangelistic paper, no children's or young people's paper, and no tracts. In all Poland, there is very little spiritual literature except a few Christian magazines. Five or six years ago, there was an English gentleman who published large quantities of tracts. He discontinued this work several years ago, and now I am the only one who is publishing tracts. A little money has come in for tracts, but we need so much more. The more we print, the cheaper they are. We can print 160,000 four-page tracts for $200.00.

Recently a man wrote me a letter, asking for a certain kind of tracts. He said that some man had given them to him and that they had helped him to get rid of a certain sin. He wished to have a number of copies, but I could send him only three tracts, because the 20,000 I had had printed about a year ago had long since been given out. This dear man sends postage stamps to pay for them, asking us to use the "rest" in the spreading of "more" tracts.

An American missionary in the northeastern part of Poland asks us for tracts. I send her what I have, but I cannot fill half her order. Russian tracts are wanted. The few copies left over are not sent out by the publishing house because they want to hold on to them.

How I wish that some man might be found to invest every year certain sums in the printing of good sound Gospel tracts! They can go where no missionary will ever go. They don't eat except once; they can be read over and over again without getting tired or sick. How I wish I could make the need clear to you, as it is to us on the battle ground! If you can do anything for us, hundreds will lift their eyes toward heaven to thank God.

Trusting that the good hand of God may rest upon you and all the friends of missions in Eastern Europe, Sincerely yours,

FRED STETTLER.

NOTES FROM MOSES GITLIN'S DIARY

Poland, January 24, 1931.

The Lord is with us in blessing. We are having two meetings a day almost continually. The people lay aside their work and crowd the meeting places. There is a large chapel in this village, and the meetings are attended by more than 300 people each time. Young people, Christian workers, and even married couples follow the meetings from place to place. It is like one big revival. There is a solemnity in the atmosphere. Police and local government officers are coming to the meetings, also the "intelligentsia." The priests are interested. One of them treated me to tea and we had prayer in his house.

We are having mass meetings specially for Jews. I just got through with one of these meetings, where I spoke in Jewish before a crowd of some 50 Jews. Praise God! The towns and villages are stirred, and the Gospel becomes the talk of the town. One night the police interfered, demanding that only the believers should be present. When the audience was given this information, a mighty roar went up. "We all want to hear! We came here to listen to the Word of God!" A few boys and tobacco smokers went out, but the majority of the people remained. The policeman stayed also, and we had a precious time.

At one place in our tour, we had an opportunity to converse for an hour with a precious soul, an educated young monk. Pray for him.

Today I compiled my statistics, which are as follows:

Days on journey	22
Places visited	31
Distance in miles covered	726
Sermons preached	33
Conversations held	27
Sermon outlines made	151
Listeners at the meetings	4565
Jewish listeners at the meetings	260

(Signed) MOSES GITLIN.

A New Year's Message From Brother Prystupa

(Translated from Russian)

Lyskow, Poland, January, 1931.

DEAR FRIENDS OF THE FELLOWSHIP:

Greetings to you all for the New Year, and best wishes for God's rich blessing to rest upon you, giving you new strength to work for the Lord in spreading the glad tidings of the salvation of our Lord.

The old year has gone forever, taking with it all kinds of troubles, sorrows, and afflictions, but also leaving much behind for the new year. The sufferings and moanings of our brothers and sisters in Russia were most desperate and heart-breaking last year. Many of them have gone into eternity; many have lost all their possessions and are suffering terribly in exile in cold Siberia or in the Solovetz in the White Sea. They are patiently waiting for

D. PRYSTUPA

a better and brighter year to come—for a year of real freedom—and for the coming of our Saviour, Jesus Christ. May this year bring to them such liberty! Let us pray for them more earnestly than ever!

What this year shall bring to us, we do not know. God alone knows. "Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (I Cor. 13:12.) The whole world is filled with sorrow, and with distrust of one person toward another. The same condition exists between countries and governments. The people are in constant fear, waiting for war. All the newspapers are full of such rumors, and people everywhere are talking about it. All would like to have a guarantee of peace on earth. But no such guarantee can be found among men on this earth. There is One who guarantees peace, and that is the Lord Jesus Christ. Luke 2:14. The world with its own wisdom does not trust Him but goes on to self-destruction—and at the same time they say they are progressing. But what shall we do as the children of God? We should do the will of our Lord. We have made many errors in the past, which cannot be returned and corrected, but a new year is before us.

Dear Christian friends, do you see this world perishing? What are we doing for it? We are arguing, we are dividing among yourselves, we are busy with our own interests, and we do not see that we are all in perilous times. If this is what we have been doing during the past year, let us not do it in the future. The infidels accuse us of not having love one for another; they see the lack of unity and what ground Satan is gaining. Let us open our eyes more widely and look on all that is going on here in this world. Dear children of God, let us serve our Lord more faithfully than we did last year. There is so much for us to do here. Let us rededicate ourselves to the Lord in order to do more for His glory and for the salvation of sinners. Let us give Him ourselves, our strength, our time, and our means. Let us give more freely for the propagation of His "good news" and for the furtherance of His kingdom. Success depends largely on this. Let us remember the words of our Lord: "Lay not up for yourselves treasures upon earth, etc." (Matt. 6:19, 20.) Let us be good and faithful stewards over that which God has entrusted to us.

I remember a Russian general, now deceased, whom I met in New York City. He told me the

following story: "I was a great general, receiving a salary of thousands of roubles and having a house with eleven rooms to live in. Besides this, I had my own house and some real estate in the Crimea (the best country in the whole of Russia), about 20 acres of beautiful orchards which brought an income of from 15 to 35 thousand roubles every year. I said to my soul: 'Thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' (Luke 12:19.) Just a year before I left all that, I was sitting with my wife on the porch of our home in Crimea and we were counting our income and riches. But what happened? We left all our riches, like Lot, and had to run away to the city of Constantinople, Turkey, in order to save our lives, and then came to the U. S. A." He showed me his overcoat, which he had brought with him from Russia, saying: "This is all I have left after seventy years of earning. All the rest is gone. On my way to America, I saw people like myself throwing themselves into the sea, for they could not stand all these trials. They called themselves Christians, but they did not know God; their god was their stomach, riches, self-love, the glory of this world, etc. I thank the Lord that He took my riches all away from me, for they were the great obstacle in the way of my salvation. I am sorry for one thing, however, and that is that I did not use the riches God entrusted to me to glorify His holy Name and to spread the good news of the Gospel of our Lord Jesus Christ. Thus I might have become truly rich. It is all too late now." Such were the words of that great, rich Russian general.

My dear Christian friend, perhaps you are doing now what this poor general did—saving your riches for a "dark day" in your life—but you may die in exile and poverty. How very sorry you would be, remembering the past and the lost opportunities! We do not know what this year will bring to us. Perhaps an awful war, perhaps revolution, and perhaps the Second Coming of our Lord Jesus Christ! To whom then would you leave all that you have acquired? "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." May this New Year be really new to us! And may we be more faithful in our Lord!

Sincerely yours in His glad service,

D. Prystupa.

"TO THE NEXT TOWNS ALSO"

France, February 9, 1931.

Dear Brother Hogg:

I have been very busy these days. We have had an annual Russian Conference in Paris for a week. I had a good opportunity to meet all the Russian gospel workers in France and to become better acquainted with the work among the Russians in this country. A great English preacher was with us and gave fine addresses every day during the Conference. I thank the Lord for the privilege of being there.

We have a good attendance in our meetings in Ugine, and the Lord continues to bless us. There is another town by the name of Annecy close to ours, and this is opening to us for gospel work among the Russians. We have already found two Russian friends there who love the Lord and who asked us to organize regular meetings in that city. They promise to give us all the help they possibly can in inviting the people to the meetings, as they have a wide acquaintance among the Russians there. They have offered their own house for holding meetings. They tell us, too, that there is a Lutheran Church in that city, close to the Russian center, and that they have spoken to the pastor of that church and he seems willing to let us have our Russian meetings in that church building. Please pray that the Lord will bless in this new place.

There is much sickness here in France, especially the grippe, and the same condition seems to prevail throughout the whole of Europe. My wife and daughter were both sick, but are now recovering.

Sincerely yours in Him,

John Kovalchuk.

The following true incident was told of an old colored woman who was put up for auction at a slave market. She was in distress lest she might be sold to a cruel master. But a good man bought her and set her at liberty at once. She did not leave him who had freed her, but insisted upon going into his household and working for him. When free to do as she pleased, she was pleased to serve him. She often said when at her work: "He saved me. He saved me."

News From Russia

(TRANSLATED FROM RUSSIAN LETTERS)

A Christian Funeral in Petrograd

A brother in Russia writes us that recently in Petrograd our Brother Mgyakovlev went to be with the Lord. He says: "His death was unexpected, and we felt very sad because we had lost an old and most zealous worker in God's vineyard. He was greatly loved and esteemed by the congregation because of his simplicity and self-sacrificing life. For more than twenty years he had labored for the Lord untiringly, and therefore a great crowd of believers gathered at his funeral—Baptists and Evangelical Christians. From the hospital where the brother had died, which was in the suburbs, a great procession moved in perfect order to the cemetery. Two choirs led this procession. The people walked through the center of the town, and this continued for about two hours. All the time the choir sang evangelical hymns, and the whole crowd enthusiastically joined in the singing. It seemed very strange to the people to see a religious crowd on the streets. They were quite accustomed to looking at political parades, but in this godless town it was quite unusual to have a religious parade. Religious meetings had been forbidden, but thousands of people in this way heard religious hymns sung. It was a public testimony to the fact that there were Christians in this town. There is more or less freedom of speech in the cemeteries, so we had a very good opportunity. We had a great meeting in the midst of the graves, with addresses to the crowd. Many of the deceased brother's co-workers renewed their consecration to the Lord and promised to continue in His work."

The Methodist Church in Petrograd was recently closed. Reasons—Sunday School, Christmas tree for the children, giving of gifts to the children. Some of the leaders were arrested, and one lady who had been very active among the believers was banished.

Local Authorities Friendly—A Typical Case

The Bolshevik newspaper "*Pravda*" ("The Truth") informs us: "In the village of A— a peasant by the name of K— demanded in the court, when he was accused of not paying his taxes, that one of the judges should be put out because he was an *unbeliever and godless*. It is very interesting to know that the court satisfied his demand. K— was then given his freedom. When the Central Government learned about the case, they decided that it should be reconsidered, and the chief judge was dismissed for permitting such a proceeding."

Closing of the Gospel Hall in Petrograd

A brother from Petrograd describes the last day of worship in the Gospel Hall: "Today we must leave these so-loved rooms. Here we have had seventeen years of preaching uninterruptedly. The Lord's work was running like a river. Hundreds of people found here rest for their souls. Here they put at the feet of Jesus their heavy burdens of sin—and today this place must be closed! Oh Lord, is it possible that we, Thy people, are forsaken today? So hard it was for many believers, they gasped in distress and sorrow. Tears covered the faces of many brethren and sisters, when they thought that today would be the last meeting. The Hall was crowded. It seemed that in no one meeting before was there so much unity of heart. We felt upon ourselves plenty of peace and love.

"One brother encouraged us in his address by telling us that we are strangers and sojourners on this earth and that our home and fatherland is not here. It is our lot to be set in this world, and those who wish to lead a holy life must expect to be persecuted. The young people were especially broken-hearted. It is hard for this people to give up this firing-line, and only today they realized how very precious were the times when they could gather in this house with freedom before. Now this possibility is taken away. Where shall we gather now that our old place is closed? Such questions distressed us.

"The preacher stopped his address and invited the people to pray. Again there were sobs and gasps and very, very fervent prayers. 'Oh Lord, save us! Help us! Do not forsake us!' There was nobody who did not cry and pray. It was one

prayer—the prayer of one soul. The meeting closed late. The people did not want to leave. A group of young people remained after the meeting, and again and again they fell on their faces before the Lord. In the silence of the night the prayer continued. At the very close of the meeting, the young people sang a Russian song that is very popular now: 'Do not be sorrowful, O soul, be rejoicing. Believe that a better day will come. We are yet loved by the Lord. Don't forget that, although the night around is very dark, the dawn is approaching.'

"This house, which was built for 2,000 people, is now an Atheists' Club."

The Death of an Atheist

Some time ago, in the town of N—, the following incident occurred: In this town there were many believers, and in the district surrounding the town there were many evangelical congregations. There was a specially good work being done among the young people. Because of the activity of these young people, there was a great revival. In order to discontinue this movement, there was sent from the Center a special agent of the Atheists, an agitator by the name of Shukin. He began to work very diligently. Being an extreme atheist, he arranged for many lectures and disputes. Our brethren were invited to take part in these debates. He made fun of God and of the believers. Our brethren used this opportunity to witness for the Lord. Because of this, Shukin became more cruel. He put up posters inviting the people to listen to his lecture, "Death to Religion and God!" The believers knew the extremes to which this man would go, and they prayed that God would put some hindrance in the way of this blasphemy. The Lord heard. The day before the lecture, Shukin was taken sick. None of the physicians could help him, and they did not even understand the nature of his illness. Just before he died, an unexpected thing happened—he invited the priest to his bedside! Thus he died, not being against God as he was before, but seeking him.

Prison Conditions in Russia

Brother ——— wrote us the following letter: "In 1929 I was arrested at my home in the night by agents of the G. P. U. For six consecutive days I was put through an examination, which was continued seven to eight hours without intermission. During these times I had no rest and no food. I was accused of spreading propaganda against the Soviets. Somebody had reported all my sermons, and it was said that in them I had tried to find special passages from the Bible that referred to the Soviets. My sermons on the 7th chapter of Daniel concerning the destruction of states and the reasons for their destruction, were interpreted by the Soviets in their own way. When I preached on Revelation 12 about the red dragon, this too was applied by the Bolsheviks to the Soviets, who gave it their own interpretation. Of course, all their accusations were built on false foundations, but I was forced to acknowledge my crime.

"I was sent to prison. The punishment was very severe and I was compelled to work very hard. During the Czar's régime, there had been much religious persecution and I had suffered much in many different prisons, but there is no comparison between the prisons of that time and those of the Soviet régime. At that time the space in my prison room was designated for 18 men; in this prison there were 63 in one room. The atmosphere under such conditions was dreadful. The conditions were very unsanitary, and the place abounded with vermin.

"I met two Adventists and three Baptists here in the prison. We knew one another at once. The beds were only rough boards placed one above another, but one young believer offered me his place and he lay on the stone floor. There were many peasants among my companions, who had found it impossible to pay the heavy taxes. They did not wish to go into the Soviet socialistic communities. These people were punished without any guilt on their part. I also met fourteen men of the Greek Orthodox clergy. To my surprise, I found there was division among them, some belonging to the old church style and some to the new, and there were frequent religious disputes among them. I enjoyed their respect and confidence, for they knew that I had been the son of a Greek Orthodox priest. We had long conversations on religious topics and, as a result, there were converted to the Lord three priests, one deacon, one church singer, one prominent member of a church board, and one peasant.

"When the G. P. U. learned what was going on

GEORGE NAZARUK and his co-worker, JAKIM SZALABAN, are shown in cut.

in the prison, I was punished more severely than before. They transferred me to a damp, dark cellar. It had to be lit by an electric lamp during the day. There were so many people here that it was impossible to turn from one side to the other. The water was running from the walls, and of course it was very cold. Sometimes I literally slept in water. I became sick and very lame with rheumatism. Some good people advised me to appeal to the chief physician. After doing this, I was called before a special Board of five people and was then transferred from the cellar to my former room, where I again mingled with my friends after having been in the cellar for eleven days.

"In this prison I spent five and a half months. In my absence, a special department of the G. P. U. considered my case and condemned me to five years of banishment. I was granted some liberty for two weeks, in order to arrange my home affairs. I prayerfully laid my situation before the Lord, and then decided to take advantage of this short liberty by fleeing with my son to ———. Along the way I led many meetings among the believers. With my son, I walked 400 kilometers on my lame feet. My son became sick. I was literally without any means, having sold my clothes.

"It is very difficult to write about all my sufferings and it would take too much time, but I must say that it seems to me that the persecution against believers in Russia exceeds in cruelty the presecutions of even the early days of Christianity. In Russia there is a great cry coming from the hearts and lips of God's people. The Lord Himself is their only comfort and encouragement."

RESULTS OF PRAYER AND FASTING

Ozenin, Poland, January 23, 1931.

DEAR BROTHER HOGG:

Greeting in the Name of Jesus Christ to you and all the brethren and sisters of our Mission. I want you to know, my dear brother, that I am still alive and that God is with me always and blessing me wonderfully.

As to the church here in Ozenin, God has been near. Four days in the year we gave to the Lord in fasting and praying, for His work everywhere but especially for our Mission. We began this new year of 1931 with praying each evening for a week, and God has given us a revival of many, many souls, for which we praise His holy name.

The membership of the church in Ozenin is 160, with a regular attendance of 200 or more. We have four mission stations, namely: Chorow, Rozwaz, Brodow, and Stadniki. There are two Sunday Schools with an attendance of 60 children, and also young people's meetings and women's meetings. I am in great need of somebody to help me. There is a young man living here who attended the Bible School at Radost. He is trying to help me as much as he can, but his parents are poor, having only one acre of land, and it is hard for him to give all his time to the Lord's work, though he longs to do so. It might be possible for you to help him even a little, so that he might be able to assist me in the Lord's work. I am enclosing a picture of him. His name is Jakim Szalaban.

May God richly bless you in your work for Him, as well as each member of the Board of the Fellowship! This is my earnest prayer.

With kind regards, Sincerely yours,

GEORGE NAZARUK.

Statement of Receipts for January, 1931

Receipt No.	Amount
8698	$ 5.00
8699	10.00
8700	1.00
8701	5.00
8702	5.00
8703	5.00
8704	3.50
8705	50.00
8706	10.00
8707	3.00
8708	5.00
8709	10.00
8710	55.00
8711	10.00
8712	2.00
8713	3.00
8714	13.00
8715	26.00
8716	10.00
8717	10.00
8718	10.00
8719	11.70
8720	1.00
8721	1.00
8722	1.00
8723	5.00
8724	5.00
8725	20.00
8726	15.00
8727	3.00
8728	10.00
8729	40.00
8730	5.00
8731	20.00
8732	10.00
8733	10.00
8734	5.00
8735	10.00
8736	8.75
8737	6.00
8738	5.00
8739	1.00
8740	2.00
8741	5.00
8742	1.00
8743	8.00
8744	15.00
8745	25.00
8746	1.00
8747	1.00
8748	6.00
8749	10.00
8750	3.00
8751	11.00
8752	21.61
8753	52.00
8754	1.75
8755	5.00
8756	6.00
8757	1.00
8758	1.25
8759	1.00
8760	100.00
8761	15.00
8762	1.00
8763	5.00
8764	1.00
8765	1.05
8766	5.00
8767	18.00
8768	5.00
8769	5.00
8770	5.00
8771	25.00
8772	50.00
8773	11.00
8774	25.00
8775	1.00
8776	10.00
8777	1.00
8778	1.00
8779	2.75
8780	35.00
8781	5.00
8782	6.00
8783	58.78
8784	2.00
8785	1.00
8786	2.00
8787	30.00
8788	5.00
8789	1.00
8790	2.00
8791	3.00
8792	1.00
8793	31.25
8794	1.00
8795	1.00
8796	2.00
8797	1.00
8798	2.00
8799	1.75
8800	5.00
8801	1.50
8802	1.00
8803	250.00
8804	34.18
8805	1.25
8806	1.00
8807	1.50
8808	1.10
8809	2.00
8810	6.25
8811	64.00
8812	5.00
8813	25.00
8814	2.00
8815	1.00
8816	1.00
8817	25.00
8818	5.00
8819	25.00
8820	2.00
8821	2.50
8822	5.00
8823	15.00
8824	6.00
8825	1.00
8826	1.00
8827	10.00
8828	10.00
8829	5.00
8830	5.00
8831	336.30
8832	1.25
8833	1.00
8834	1.00
8835	1.00
8836	1.00
8837	5.00
8838	1.40
8839	10.00
8840	5.00
8841	10.00
8842	3.00
8843	1.40
8844	2.82
8845	1.00
8846	25.00
8847	40.00
8848	10.00
8849	5.00
8850	15.00
8851	37.75
8852	10.00
8853	1.00
8854	1.00
8855	100.00
8856	11.00
8857	7.50
8858	20.00
8859	10.00
8860	1.00
8861	5.00

Of this amount $54.85 is for "European Harvest Field."

FREE BIBLE STUDIES BY CORRESPONDENCE

IN OUR January issue we made reference to these studies conducted by our field worker, Rev. J. B. Epp. These studies are suitable for individual or group study and adaptable for Bible classes, prayer meetings, etc. The Bible is the only textbook. If interested, begin now—the winter is not over yet. The Gospel of Luke is now ready, which should be of special interest to Sunday School teachers. Address Rev. J. B. Epp, 5915½ Lexington Avenue, Los Angeles, Calif.